

# THE ONYX

VOLUME 2 NUMBER 3

JANUARY 8, 1974

NORTHEASTERN UNIVERSITY, BOSTON, MASS.



PEACE, LOVE  
AND BROTHERHOOD  
IN THE NEW YEAR

THE ONYX STAFF

# DSS BRINGS BLACK NATIVITY TO NU

by Joyce Clarke  
Onyx Staff

The holy spirit visited upon the folk in the auditorium of Northeastern University on December 6th in the form of "Black Nativity."

There was shoutin' and singin', hand clappin' and much foot stompin' as many sisters and brothers were touched by the spirit of the Lord.

Rousing songs like "Go Tell It On The Mountain" (Fred Johnson, soloist); "When Was Jesus Born?" (Kim Kendrick and Ayesha Mahmoud); "Wasn't It A Mighty Day?" (Wilbur Best and Fred Johnson) and "Christ Is Born in Bethlehem" (Wilbur Best), among others, were perpetrators of that good time holy ghost feeling that filled the room.

As a matter of fact, soloist Wilbur Best caused the entire audience to abandon their seats and take a journey back to church with his foot stompin' rendition of "Christ Is Born."



Then there were the heavy soul stirring spirituals that caused many a sister in the audience to moan and gesture their confirmation of the moving lyrics. Mattie Mangrum, in the sweetest, quietest voice imaginable crooned to the Baby Jesus, "Jesus Child, We Didn't Know Who You Were." And Vivian Cooley, in the tradition of that old time religion preached in song, "No Room At the Hotel." It was time for

my Saviour to be born, but there was no room at the hotel.'

A 30-voice choir, dressed in white and beige monk robes rendered all the songs in fine voice. Four of the many children in the choir accompanied the pianist, John Ross, on conga drums: Miss Strome Bracey, Clarence Mobley, Jefferson Goddard and Ms. Jackson.

The narration of the birth of Christ by David Wiles was interspersed

between songs. Mr. Wiles possesses a clear resonant voice that proved a pleasure to listen to.

Ernest Taylor, III delivered a moving poem on the birth of Christ and later on recited poetic verse to the African dancing of Odell Graham. Dressed in brown toga and fez cap, the traveller was headed East to see the Baby Jesus, all the while wondering what he would bring the Christ Child.

Moving to the words of the poet, he questions himself: "Shall I bring my heart and give my heart to Him?" "I will --- I'll bring my heart to the manger."

The principle players were dancers Tom Milton and Audrey Walker, Joseph and Mary. As the drums echoed deep in the distance, Mary, left alone by Joseph while he searched for help, danced the pains of bearing a child.

She beat her temples; she beat the floor, she beat the air and pleaded with the heavens to hasten this last hour. And finally her time had come. With back to the audience and still moving to the drums, Mary delivered her child.

At that moment Joseph returns and marvels at his wife and man-child. Ever so gently he removes Mary's headscarf, wraps the baby and lays Him in the manger. Joseph assists Mary to the bedside and in the next instant Mary collapses in Joseph's arms. Simultaneously the stage goes Black and a lone conga beats a final note -- "it is done."

The entire production, presented by the National Center of Afro-American Artists (NCAA) is in its

fourth year and last year was aired on local television. According to Vernon F. Blackman, Special Director, each year the production is revised, although the basic format of song and play is retained; thus each time it should be a new experience for the viewer.

Special applause goes to John A. Ross, the producer and George Howard, choreographer, along with Mr. Blackman. And it goes without saying that the combined voices of The Black Persuasion and Children of Black Per-



suasion received a standing ovation.

Tom Milton, Audrey Walker and Odell Graham are masterful dancers whom we hope to see more of as they perform with NCAA's Primitive Dance Co.

Black Nativity is the extension of Langston Hughes' poetry and according to NCAS "celebrates the tradition of Black religious music -- specifically gospel reflecting its African and Western influences."



## Welcome Back!

The counselors at the African-American Institute greet the returning freshmen and division B and C students. We look forward to an active quarter and we encourage all students to devote their maximum effort to their studies and to participation in the African-American Institute's activities.

We will be visiting the dormitories this quarter to meet you and to solicit your ideas and support in various activities.

We hope that you will give some time and consideration to the Black

### Student Congress.

Freshmen will receive their grades from the Fall quarter and we urge all students in academic difficulty to see a counselor as soon as you return.

As in previous quarters, we are here to assist you and we will gladly do all we can if you seek our services.

The members of the Counseling Staff are Alonzo Speight, Gloria Blue, George Rowland and Willa Burnett.

You may reach us at 437-3141 or stop by the African-American Institute and make an appointment.

### FILM SCHEDULE

*The following is a list of the films that will be shown the winter quarter as a part of the Student Center Film Festival.*

January 13, 7:30 p.m. - Blind Husbands, Foolish Wives.

January 20, 7:30 p.m., Superfly.

January 27, 7:30 p.m., There Was a Crooked Man.

February 3, 7:30 p.m., Sweet Sweetback's Baadasssss Song.

February 10, 7:30 p.m., The Damned.

February 17, 7:30 p.m., Klute.

February 24, 2:00 p.m., Death in Venice (in Ballroom)

March 3, 7:30 p.m., Superman.

March 10, 7:30 p.m., Come Back Charleston Blue.

## News Notes

your participation this quarter.

Interested Black students will be asked to help organize the sessions, select relevant Black topics to discuss and head up discussions.

Rappin' Black meets every Saturday from 2 p.m. to 3 p.m. For further information please contact Ms. Verdaya Brown at 437-3141.

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The African-American Institute's Library will be opened Mon. through Thurs. from 10 a.m. to 5 p.m.; Fri. from 9 a.m. to 5 p.m.; and Sat. from 1 p.m. to 5 p.m.

The library has a good selection of Black books covering fiction, poetry, sciences, languages and religion.

### CORRECTION

In the Nov. 28 edition of The Onyx the captions beneath the photos which appeared on pages six and seven were incorrect. The caption on page six belongs to the page seven photo and vice versa.

AUTHORITY (except Feb. 24th) ADMISSION 75c.

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Brothers and Sisters, Rappin' Black, a weekly one-hour rap session needs

# Analysis: Watergate And The Black Struggle

Institute of the Black World  
The following is part one of a three part series

Watergate is more than a symbol of the pervasive corruption of American government. It is, also, perhaps the least well understood example of the power of black people and black struggle to shape or not to shape—the direction of American society. White America has always known, feared, and reacted to our power. It is we who have had so little understanding of our decisive influence upon the institutional development of the America Republic. Watergate is a case in point; an example of where white power, left to its own devices, will take us.

Long before Daniel Ellsberg encountered the Pentagon Papers and long before Lawrence O'Brien was head of the Democratic National Committee, America was "watergating" black people. The most notorious example in modern times, of course, is the bugging and political surveillance of Dr. Martin Luther King by then FBI director, J. Edgar Hoover.

Political surveillance was not restricted to black leaders like Dr. King. It was aimed at the whole black movement because the American government felt that the black movement was a potential threat to "the American way of life." Fearful of the capacity of our struggle to turn America around, America's white ruling class responded to our peaceful picketing, our non-violent protest, and our legal petitioning for our civil rights by establishing a national system of political intelligence to monitor the movement and contain it.

It did not take long for government surveillance operations to cross over from simple intelligence-gathering to the infiltration of agents into the movement. These agents, whose role was to sow dissension as well as to inform, were the actual forerunners of Watergate's "dirty tricksters." Indeed nearly all the tactics for which Watergate has come to stand, were sharpened and honed as government counter-measures to the struggle of black people.

In July 1970, for example, Nixon, his top White House aides and the heads of the CIA, the DIA (the Defense Intelligence Agency), and the NSA (the national Security Agency), approved a secret domestic intelligence plan which called for legal wiretapping and illegal breaking and entering operations against "radical black organizations," "Arab saboteurs or agents," and "campus revolutionaries." One White House official straightforwardly



President Richard Nixon

admitted this plan was a response to "the black problem" which the administration viewed as "the most serious issue" in the nation. Once again, Blacks had influenced the direction of government, moving it this time to a more open commitment to the police state.

Among other things then, Watergate demonstrates how strategies and policies conceived to preserve the rule of racism have now become part of the normal practice of American government, how mechanisms designed originally to control Blacks are now routinely used against Blacks and whites, Democrats and Republicans, campaign contributors and high-flying football players. The country now blurs the distinction it has always previously observed between its white citizens and its black subjects. All who are not friends are "enemies". It is the road of fascism -- evolving logically and naturally out of the racist nature of the American state.

As 1972 dawned, Nixon was weighted down with two pressing problems -- how to win reelection and how to save the American capitalist system in the

face of the transparent failures of his national and international policies. It was Nixon's effort to deal with the problems of military honor, rising inflation and unemployment, and the crumbling of the dollar which produced Watergate.

Watergate is no mere accident of history. It is the natural consequence of a government faced with the problem of trying to preserve the facade of democracy before its citizens while waging imperialist war abroad, plundering the public treasury at home, and supporting reaction wherever it can be found. To maintain the myth of American righteousness, the government has no other recourse except to lie. Indeed lying becomes the central political behavior of the state.

We now know, for example, that all the time Johnson and Nixon were blaming the Vietnam war on North Vietnam and China, Americans were the aggressors. We now know that former Attorney General John Mitchell quashed indictments at Kent State when he had FBI reports clearly indicating the culpability of

the Ohio National Guard. And we now know that American planes deliberately bombed hospitals in Vietnam in violation of all civilized law. The real question for this administration is not what lies it has told, but whether there is one thing, anything, about which it has ever told the truth!

Based on the evidence to date, we can venture a characterization of the true nature of Nixon's government. We think it is fair to say that, in order of priority, the real business of the Nixon administration is: first, to gain and retain power; second, to serve the domestic and foreign interests of American capital; third, to deceive the electorate as to the fundamental commitment to the first two points; and last, to meet the needs of America's white citizens so long as those needs do not conflict with either Nixon's interests or those of American capital.

Here Blacks must tread with special care because, as America's foremost victims, we have become somewhat inured of America's crimes. Having survived the murders of our leaders and the sterilization of our young, the attacks upon our manhood and the violation of our women, we have a tendency to look upon each new instance of American sin as simply a new act in an old and familiar drama. We expect evil of America and so, perhaps unconsciously, we have begun accepting America as it is. But in accepting America as it is, the attitude of cynicism replaces the habit of struggle, and we find ourselves retired from the play that is America, leaving only white actors on center stage. But it is essentially the only play in town: the play-struggle over what America shall be. We have two choices: to be audience, or to be actor — and we remain only audience at our most dire and grievous peril.

end of part one

## Tutorial Services

### Greetings:

At the start of the new year I would like to take this opportunity to welcome all returning Black students and to wish you the best this school quarter and the remainder of the year.

In the spirit of academic excellence the tutorial component of the African-American Institute will continue to offer tutorial assistance in as many areas and to as many students as possible.

In order to do this tutors will now be available six (6) days a week instead of the previous five and large study groups will be formed to aid students who are experiencing difficulty in the same areas. The study groups is one way of maximizing the time of the individual tutors.

For students who have papers to write there will be several type writers available for your use.

As an added attraction there will also be a Creative Writing Workshop for students taking creative writing courses or students who simply want to know more about the topic.

Registration for the tutorial services will take place from Jan. 2 through Jan. 11th and a schedule of tutor's hours will be available by the third week of classes.

Again, have a good quarter and, please, don't hesitate to use our services as soon as the need arises.

... In brotherhood  
Yvette Tinnerman  
Tutorial Coordinator



Herbert Hoover



John Mitchell

The necessity to conceal these realities from the American people led inexorably to Watergate. The administration simply began employing at home the politics of amorality used to build the American Empire abroad. Certainly it was no big step from subverting elections in Vietnam to subverting them in New Hampshire, Florida and Wisconsin. In the end, then, black and Third World exploitation, inside and outside America, provided the essential experience out of which the White House, covertly but systematically, scuttled the last vestiges of American democracy (even in its whites-only manifestations).

But what kind of politics has been put in its place?

# BLACK EXPRESSIONS

## Black Love

I always wondered why  
you were there  
and I was here.

I even questioned why we never seemed to share a  
moment in time  
that would permit our worlds to be in unison.

As time went on  
the love you gave began to effectively penetrate  
it defrosted something within.

Suddenly I found myself  
capable of releasing and spreading  
my energies of Love...Joy...and Life.

I shall wonder and question no more  
because I understand that Black love  
is life for two inseparable souls.

## Maliaka Word



### the pond

reflecting our images

laying

back enjoyin what little

there is to be enjoyed

in such a short time

with

the green grass  
under our feet  
and the bright blue sky  
hovering over our heads  
heads

touching

seeking

caressing

trying to learn each other

then

the darkness came

sky turning midnight blue

the sun vanishing

we parted

saying

I'll see you soon

Ted Thomas

Myke Wilson

# WITH LOVE



## Black Woman Must be Loved

She must be loved,  
She must be loved because she  
has known too much hate.  
She must be loved because she  
needs the strong love of her Black man to feel  
that she is a Woman.  
She must be loved because she  
needs the protection and security which  
only true love can give.  
She must be loved because of  
all the women in the world, this beautiful woman ~  
deserves nothing less.  
She must be loved because she is  
love and she needs love to nourish her  
Very Atoms, and keep the flame of  
love burning in her soul.

Alga Hope, Jr.

## LOVE IS LOVING BLACK

LOVE is me  
LOVE is we  
LOVE is us  
LOVE is fuss  
LOVE is hate  
LOVE is wait  
LOVE is needing  
LOVE is pleading  
LOVE is kissing  
LOVE is missing  
LOVE is sure  
LOVE is pure  
LOVE is here  
LOVE is gone  
LOVE is LOVE is LOVE is LOVE is LOVE is  
LOVE is LOVE is LOVE is LOVE is LOVE is

THINKING BLACK  
BEING BLACK  
SINGING BLACK  
TEACHING BLACK  
LOVE IS LOVING BLACK

FRANCENCIA LEGRAND

## Black Love ... unity

Beyond the shadows  
within realms of darkness lies blackness  
and black love  
the unity of a black man and his woman  
on the subject and within  
the subject of  
Blackness  
No longer afraid to reach out  
and grasp it  
No longer afraid to grasp it  
and harbor it  
No longer afraid to share it and care  
for it  
by unification it-themselves  
become one...  
the perfect triangle  
of black  
existence.  
PAT KENNEDY

## Untitled III

I swam an ocean the night before;  
waded in an evergreen pool  
Endless,  
but for the horizon,  
You smiled at me.

I dived to depths unknown, unseen by human eyes,  
mine,  
and grabbed a hold with my life  
onto an endless sea,  
I touched your face.

I dared to plunge below the surf  
moving with speed and grace,  
I tasted salt that washed my face;  
Suddenly.  
They were my tears.

I begged to emerge; pleaded to breath; screamed  
for the light;  
was overwhelm'd  
I deeply sighted.  
You squeezed my hands.

The waves swept me ashore  
The morning after  
I awoke,  
Warm-brown'd in the sun

The beginning, only begun  
I smiled at you.

Yvette Battle

Always by his side,  
She prays a silent prayer  
That he'll make out alright.  
You see, he's a man  
With nothing to look for in life.  
All that he wants has  
already been taken.  
Except for a woman  
who believed in her man  
And a woman who loved her blackman  
so much, that she would die for him.  
And one day, she did.

Julie Knox

## BLACK MAN

You are a BLACK Man WE ARE ONE;  
I am a BLACK WOMAN  
You love me  
I love you  
We are united:  
In our blackness  
In our love

We love blackness:  
Our blackness  
And that of our sisters and brothers

We love each other  
Because you're me  
And I', you  
And we're one

KIM SLING

**EDITORIAL****RINGING IN THE NEW**

It is a common practice among people to, at the end of one year, sit down and assess their year-long accomplishments.

Generally, where people believed they have failed or, at best, performed below their capabilities, they vow, by way of a new year's resolution, to do better.

At Northeastern the year-long accomplishments have been many.

A new fully-accredited Black Studies Program is now a part of Northeastern's regular curriculum; the Co-op Kitchen went into full swing; Black students turned out to vote NU's second Black Home Coming Queen into office; under the leadership of Ron Roots, Radio station WRBB began to offer its listeners a broader selection of entertainment; Bob Awkward, working hard, helped to shape division A's Student Council into a more-representative Student Federation; and the Black Student Congress, continued to strive to better represent Black students on campus.

These are accomplishments that all Black students, faculty and administration can be proud to recall when we look back at 1973.

Yet, in spite of these accomplishments, we still have useless holdovers from 1973 with us that will only serve to hinder further accomplishments in 1974.

Thus, the Onyx Staff believes that in ringing in the new year there are several goals that each Black person on NU's campus should strive to meet.

More true brotherhood and sisterhood is one of those goals. It is sad to know that in 1974 we still face the problem of Black students stabbing each other in the back. Indeed, it is depressing to know that there are those among us who get a sinister satisfaction in reducing a sister to tears.

We are all familiar with the "hen sessions" where groups of sisters congregate to verbally abuse other sisters who have had the misfortune of being absent, in a different way brothers do the same thing.

In 1974 "hen sessions," "ham sessions," "spying," and "lying" should be buried with the other repulsive things about the old year. We have more important things to be about. True brotherhood and sisterhood cancels out hurting ones own.

More participation by Black students in those activities that directly affect them is another goal. It's not even a good excuse anymore to say that "I'm not participating because it's jive."

The Student Council has, for years, been setting policy that affects every student on NU's campus.

Yet, aside from Bob Awkward and one or two others, there is no active Black student voices in student policy making, although there is an estimated 1000 Black students on campus.

The Black Student Congress has, since its formation, been in dire need of Black student participation. Yet, there hasn't been any meaningful participation in the congress by Black students, or meaningful support for that matter. A handful of Black students has done all that has been done, think of how much more could be done with meaningful participation.

More seriousness of what we should be about at NU is yet another goal.

It is unfortunate that we so quickly get caught up in those things that ultimately prove fatal to us. Each year as the tally is added up the number of Black students who end up academic fatalities is alarming.

It is all the more alarming once it is realized that the numbers need not be so high. All that was needed, in most cases, was a serious approach to what the college years should mean to Black students.

It doesn't mean no social life, but it does mean a stiff academic life. The two are not incompatible.

When we walk into a classroom we should remember that one day we may have to walk into a courtroom to save an innocent brother from life in prison; or we may have to show a brother the fine points of applying for a small business loan; or we may have to save a sister from further damage at the hands of white psychologists.

None of these things can be done without preparation, and these are the preparation years.

Finally, 1974 should be the year that we begin to love one another. All that means is that every sister is your sister and every brother is your brother.

In spite of what some people have said about him, Huey P. Newton has said many important things. One such statement is a good start for the new year: "Let us go on outdoing ourselves; a revolutionary man always transcends himself or otherwise he is not a revolutionary man, so we always do what we ask of ourselves or more than what we know we can do."

**News In Brief**

The N.Y. Times was sharply criticized by Minister Louis Farrakhan, national spokesman of Elijah Muhammad, during a lecture delivered Dec. 9th at Temple no. 7 in Harlem.

Farrakhan said the article, which appeared in the Dec. 6th edition of the Times and was written by Paul Delaney, was an attempt by the media to destroy "the last hope of the Black man."

The Times article said, among other things, that because of financial difficulties the Nation of Islam is experiencing a number of its members are now turning to crime.

"Our ever watchful and open enemies do not desire Black people to follow the Honorable Elijah Muhammad and join in unity to build for self," Farrakhan said.

(Muhammad Speaks Dec. 21)

At the 4th Annual Pan-African Reception held in New York last month, Dr. Ralph Abernathy was soundly condemned by a number of spokesmen progressive African nations for accepting a check from the Gulf Oil Corp.

Abernathy, defending his "Gulf gift," stressed the need for Black Americans to help themselves before they can help "our brothers" in Africa.

However, Imam Amiri Baraka, chairman of the Congress of African People, who sponsored the conference said "Abernathy sold out for chump change." The check was for \$50,000.

(Muhammad Speaks Dec. 21)

The Arkansas Black Political Caucus will host the National Black Political Caucus March 15th through 17th in Little Rock.

(Muhammad Speaks Dec. 21)

The National Caucus held its first convention in Gary, Indiana in 1972.

(Muhammad Speaks Dec. 21)

By a 54 to 37 vote the Senate approved a restoration of a U.S. boycott of chrome from Rhodesia following a two-year lapse.

The measure, however, to take effect requires the approval of the House.

The liberal members of the Senate have been trying since 1971 to put into effect legislation that would force the U.S. to comply with the United Nations Security Council's Resolutions of 1968.

The resolutions ordered economic sanctions against Rhodesia because of the white-supremist government of Prime Minister Ian D. Smith.

(N.Y. Times Dec. 19)

George E. Fassnacht, a former CIA agent and who reportedly possessed the largest private arsenal ever found in Philadelphia was released in Philadelphia Municipal Court of illegal weapons charges.

The judge ruled there had been insufficient prosecution evidence to tie Fassnacht to machine guns found in the home of his wife's friend.

(N.Y. Times Dec. 19)

Godfrey Cambridge, the star of several films, has now joined the ranks of other Black actors who have produced films of their own.

The film "Close The Door I'm Shooting, or Dead is Dead," was financed entirely by Cambridge, who also wrote the script and directed the film.

"I made the movie with my own money," Cambridge said, "so no one could tell me what to say, or what not to say."

(Muhammad Speaks Dec. 21)

**The Editor's Mailbox**

Dear Black Students,

I am writing you from M.C.I. Walpole and as a member of the newly formed Black Caucus here.

The Black Caucus is attempting to do many things. At this point we are trying to build a much needed Black library.

We have written to other people on this subject and they are responding to our request by starting book drives. Anything you can do to help us with this project will be greatly appreciated by the Black Caucus as well as the entire Black inmate population here.

You can contact me for further information and directions on how to get the books in.

Thank you for your time in listening to our request.

Respectfully,  
Collins A. Kydd Jr.  
Chairman

If you have any books that you would like to donate to this most worthy of causes you may leave them at the Onyx's office, located on the second floor of the African-American Institute, 40 Leon St., Boston; we'll see to it that the books reach M.C.I. Walpole

Ed.

Dear Joyce:

Just wanted to thank you for the good story in the Anniversary Issue of The Onyx.

Every now and then it really feels good to have someone from the outside take a look at what you're trying to do and not only simply understand it, but tell others about it. More than most, you caught on quickly to the core of our efforts and did a solid job translating us to the outside world.

Joyce Clarke, to whom this letter is addressed, is the Managing Editor of The Onyx and Henry F. Hampton is President of Blackside, Inc., a Black-owned film company.

**A Come Together**

Brothers coming out of Norfolk prison on furlough are now required to have a ride. Will brothers and sisters volunteer their services once a month to aid them? If so leave your name and telephone number at the Afro-Institute c/o Lotus Perry

**DIAL THE ONYX**

Brothers and Sisters as part of the Onyx's attempt to serve you better, a "Dial the Onyx" telephone service is now in operation.

If you have seen something or know of anything that you believe is news-worthy the Onyx wants to know about it.

If you need general information concerning the university, the city, or the surrounding Black community get in touch with us. We can help you.

Call us Mon. through Fri., 12 p.m. - 4 p.m. at 437-3141, ex. 29, or drop in and pay us a visit. We are on the 2nd floor of the Afro-Institute, 40 Leon St., Boston, Mass.

# Civil Rights: How Far Have We Come Since The Sixties

The following is the last of a two-part series.

The galvanizing rhetoric of "freedom now" in the sixties presented another problem for the seventies in the form of heightened but unfulfilled expectations. Measured by what was deserved, clearly these expectations were long overdue, yet many still exceeded the capabilities of any Administration -- Republican or Democrat, Black or white, liberal or conservative. Government officials, therefore, sought to narrow the widening gap between promise and performance by lowering the rhetoric and raising the effort.

Some people, of course, saw this change as a softening of purpose and effort. And most who held this view did so honestly. But an honest appraisal of this change in style must also recognize that the more relaxed climate it produced has been a constructive force on the resolution of the social and economic conflict involved in the enforcement of civil rights laws. When it comes to civil rights enforcement, the people whose attitudes and behavior the law must change are, generally speaking, not minorities, but those who hold the power to end discrimination yet who resist doing so nevertheless. With them a more "conservative" posture has been convincing, and to that extent the credibility of this approach has enhanced rather than constrained the enforcement process.

Take the thorniest civil rights problem of the decade, the dismantling of southern dual school systems. School boards, parents, and community leaders reacted positively to the President's Statement of March 24, 1970, to his establishment of bi-racial citizens' advisory groups, and his personal travel south to encourage peaceful change. Their attitude was "he has reviewed the situation carefully, and he knows the Constitution. If he says it has to be done, then it has to be done." That was not the classic style of the civil rights movement in the sixties, but it was appropriate to the task. More important, it produced results, and results after all, is not an irrelevant measure of success, particularly for the victimized, disenfranchised minorities of our country.

Politics, of course, has also played its part in recent civil rights history, although probably to a smaller degree than is



Dr. Ralph Abernathy

**Dr. Ralph D. Abernathy**  
National President  
Southern Christian Leadership Conference  
Atlanta, Georgia

**Dr. Abernathy:**

We the members of the editorial board of *The Onyx*, the Black student newspaper at Northeastern University, in Boston, Mass., are saddened and distressed by your recent action regarding the Gulf Oil Corporation.

In all clear conscience, and respect to you as a Black man, we cannot accept your justification for accepting a check from Gulf Oil.

Surely you are aware, Dr. Abernathy, of the conditions that surround the existence of our people in Angola, where the very life-blood of the country is being drained out by the Gulf Oil Corporation.

Though Black existence in America is no paradise we, nevertheless, believe that our suffering is no excuse for partaking of the fruits of Gulf's exploitation of our brothers.

Furthermore, we wish to inform you that we will not be counted as benefactors of that gift.

We urge you sir, to either return the money to Gulf Oil or send it to our suffering brothers in Angola and drought-stricken West Africa.

Sincerely  
The Editorial Board  
*The Onyx*

*The above letter was composed by members of The Onyx's Editorial Board and sent to Dr. Ralph Abernathy.*

## THE ONYX

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The Onyx welcomes responsible, informational and opinionated articles. However, it cannot be responsible for the return of any unsolicited manuscripts, poetry or photographs unless they are accompanied by a self-addressed stamped envelope.

## EDITORIAL

### ABERNATHY'S Blood Money

An event of monumental importance to Black people in America and Black freedom fighters in Angola occurred early last month, when Dr. Ralph D. Abernathy accepted a \$50,000 "gift" from the Gulf Oil Corporation.

In accepting the gift Dr. Abernathy, the national president of the Southern Christian Leadership Conference, said: "Before helping our brothers in Africa, we must help ourselves, and this gift from Gulf will help us."

Dr. Abernathy's justification for becoming a sharer of the fruits of Gulf's profits -- estimated to have exceeded \$400 million in 1972 -- is a noble one. But, in this instance, the justification does not outweigh the act, moreover, Abernathy's excuse only further demonstrates his mellowness into Americanism.

It is the peculiar habit of the European captains of American enterprises to always reach, with grasping hands, for the pot of loot while showing little regard for those who become their victims.

The near extermination of Native Americans and the Black experience need only to be glanced at to see what the path to American enterprise does to those who do not fit into the scheme of things.

Dr. Abernathy, self professed defender of the rights of the poor and oppressed; champion of self-determination; and spokesman for the scores of silent is indeed a strange character. But, non-Europeans who still believe in the American dream area, for the most part, stranger characters.

While, on the one hand, he soundly scolds big business for its sins -- and may even believe that he is taken seriously -- he, on the other hand, leaps at the chance to accept what amounts to crumbs, from those he has reprimanded.

Crumbs though they may be, they are crumbs soaked in the blood and sweat of countless Africans, who have undertaken to secure for themselves in the Motherland what Dr. Abernathy has preached in America.

It is indeed ironic when he who has upbraided others for their greed is found with his pockets filled with the material evidence he despised in others.

Dr. Abernathy's fall from grace, however, ended in a quiet thud rather than the traditional crash.

For one thing, hardly anyone in Black America pays much attention to the successor of Martin Luther King. Abernathy's Poor People's March in Washington, D.C. -- ending up literally and figuratively bogged down in the mud -- did not even stir the people he assumed he was marching in behalf.

He, up until his resignation from SCLC and abrupt return, offered nothing more than an occasional appearance on a college campus or a fund-raising benefit.

Yet, in the shadow as he is, Abernathy embodies all of the elements that a Gulf-gift receiver should:

- a. no genuine opposition to the American way of gaining capital as long as he can get a piece of the pie

b. no symbolic, (or otherwise), meaning for Black people in general

- c. no leadership capacity that is his own, and

- d. an organization that is suffering financially

Thus Gulf, with reasonable safety, could give \$50,000 to (in spite of his insistence to the contrary) Dr. Abernathy.

There would be no massive outcry across the nation that would embrace Gulf's Public Relation Men, since, no one is paying attention to Abernathy anyway.

There would be no calls for Abernathy to give the money to Angola's oppressed or the victim's of West Africa's five-year-drought, because a man who marched hundreds of poor people to Washington and ended up being sued by the government for "messing up the white house lawn" cannot be conceived of as being that tactful.

There would be no powerful demonstrations against Abernathy; since a Black man who would not only accept money from one of the biggest factors in Portuguese colonialism of Angola but also defend it has, by now, become an item that serious people have sat on the kitchen shelf.

Still, for all of these reasons Abernathy's act should be condemned by Black people everywhere.

In spite of financial, or any other difficulty that Abernathy and SCLC faces, he should not be allowed to attempt to keep SCLC afloat with money squeezed from our brother and sisters in Angola and elsewhere.

What are the freedom fighters all over Africa to think of us once it is learned that in our behalf, Dr. Abernathy has accepted money drained from the motherland.

Letters of protest should be sent to Dr. Abernathy condemning his acceptance of the Gulf gift.

Continued from page 7

# CIVIL RIGHTS.. HOW FAR HAVE WE COME

commonly assumed by those who see all phenomena of life as a function of political forces. Here, "southern strategy" was the favorite term of a couple of years ago and generally implied a catering to white southern interests at the expense of civil rights enforcement.

It would be fatuous to contend that the South has been less important to the election of this Administration than to any other. But it would be equally wrong to see the Administration's policies toward the South solely as partisan political ventures. To many folks, both liberal and conservative, black and white, there has been something desirable and long overdue in having a President openly welcome the South back into the Union. Indeed, such overtures were once seen as progressive and healing rather than nefarious and political. And since the record of progress demonstrates that this policy has not come at the expense of civil rights enforcement, history should prove its soundness.

There is another political factor to be considered. While civil rights enforcement remained a purely regional program in the South, it was to the advantage of the civil rights coalition of liberal northern Democrats and labor to criticize sharply and keep the pressure on. As a result, the hyperbole of politically charged criticism gave an exaggerated impression of Administration reticence.

Today, however, this pressure has virtually ended. It is over not only because a positive record is speaking for itself with increasing force. Ironically, it is also over because of the expansion of civil rights enforcement rather than its contraction. When school desegregation and equal job opportunity became issues in the North, the Congressional civil rights coalition muted its criticism under the strain of constituent fears and demands not unlike those encountered in the South. This change of attitude does not portend the imminent doom of the civil rights laws. On the contrary, it merely underscores the continuing need for persistent, professional action within the contours of the law. In this sense, it merely confirms the validity of the approach taken by the Government for some time.

A scaling down of the rhetoric in Congress reveals another change of circumstance. In the sixties, when the focus was on the establishment of law, the action centered

itself in the Congress and the historic debates which occurred there. President Johnson, who so skillfully influenced that debate, was able to reply on a Congress of his own party to support him, or at least to blunt his sharpest critics.

Today, with the laws now on the books, the civil rights action is in the Executive Branch. These enforcement agencies, however, are not as suited to debate broad policy issues which face the voters. And the Congress, which is the proper forum for this task, is still Democratic and therefore naturally less generous in its praise, or kind in its criticism, than it might be to a Democratic president. This is not to say that the criticisms of the Congress have been grossly unfair or outside the bounds of healthy political debate. It does, however, account for a sharp edge to the criticism the Administration received during its first term.

In some cases, the gap between image and reality has been generated by the very people responsible for major advances. As a well-known civil rights leader once remarked, "People in the civil rights establishment are never so happy as when they are unhappy." Acknowledging advances is seen as apostasy. The fear is that to do so will somehow take steam out of the needed effort to continue addressing the many problems of race and discrimination which still exist. Unfortunately, the trouble with this spreading of gloom is not simply a harmless warping of the historical record. Where efforts have failed, of course criticism is healthy and right. But where progress is evident generally, as authors Scammon and Wattenberg have pointed out, trumpeting failure has an unproductive and discouraging effect upon the citizens and elected officials who thought that their earlier support was a real contribution to progress. As a result, their continuing support is put in jeopardy.

Progress has been the author of confusion in other ways as well. Civil rights in the sixties was a movement of consensus in part because the threat of restructured behavior was not then immediate to most of the country. Blacks and whites, Jews and Gentiles, women and men, business and labor literally marched arm in arm for civil rights laws. Now that the enforcement of those laws has taken us to the more immediate and difficult issues, such as goals and timetables for minority employment, or busing to achieve school

desegregation, more and more of those who marched together a decade ago, or criticized the Government's policies only a few years ago, are today claiming that those policies have gone too far.

A similar strain on consensus is occurring in the black community as well, where reassessments of philosophy and objectives are occurring on a widespread basis. That this is happening as the result of a failure to achieve full integration and equality within the last decade cannot be doubted. Yet no matter

how productive this reassessment of tactics may be for the minority community, to those whose battle plan was drawn a decade ago, even modest reexamination of objectives is said to constitute retreat.

These changes since the sixties spell out a different civil rights movement, but they do not spell out one of retreat. On the contrary, we will continue to see a persistent fulfillment of the promise of the civil rights laws. It will be a time of greater sophistication of effort, both in the minority

community and in the established institutions of Government. It will be a time of expanded effort to deliver the protections of the law to others such as women, the Spanish speaking, and the mentally retarded. As a result, it should continue to be a time of less turmoil but greater concrete success.

Obtaining equal justice is not yet a completed task, but we now know that the conscience of the nation will not rest until it is. It is through the patterns which have now been established that the dream envisioned by Dr. King a decade ago will finally become reality.

*In the wake of reported Portuguese massacres and atrocities committed against people in western-Central Mozambique the Polaroid Revolutionary workers movement and the Boston African Liberation Support Committee is calling for a boycott of the Portuguese products listed below.*

#### SARDINES

(Brand Names) Umberto - Poveira - Ruby - Nice - Durkee - Roedel - Duet - Goya - Seed - Seeson - Grandaisa - Empress

#### OLIVE OIL

Andorinha - Marie Elizabeth

#### OLIVES

Marie Elizabeth

#### TOMATO PASTE

Foodtown Brand - Goya - Progresso

#### ANCHOVIES

Season - King Oscar - Gift of Sea - Vita

#### FILLET OF MACKERAL

Roedel

#### WINES

Mateuse - Costa do Sol - DeSilva - Lancers - Cavalinho - Astor Home - Tavor - Isabel Rose - Casaleiro - Madiera - Cockburn N. 25 Port.

## A Thought For Today

"What reaches them  
Making them ill at ease,  
fearful?

Today they shout  
prohibition at you

"Thou shalt not this"

"Thou shalt not that"

"Reserved for whites  
only"

You laugh.

One thing they cannot  
prohibit--

The strong men...coming  
on

The strong men gittin'  
stronger.

Strong men...

Stronger..."

--Sterling A. Brown.

## Blurb of the Week

"I never want anyone to get the impression this is condoning the racist policies of Gulf in the Portuguese colonies in Africa."

--Dr. Ralph Abernathy, in accepting a \$50,000 gift from Gulf Oil Corporation of America;

The  
upper  
uppermost  
place.

## SOUL'S PLACE.

91.7fm, WRBB  
The people's station with soul

## This Week In Black History

Thurs., Jan. 3 -- 91st U.S. Congress voted to seat Adam Clayton Powell, Jr., fine him \$25,000, and strip him of his seniority (22 years), 1969.

--Lucricia Mott, famous Pennsylvania abolitionist, born, 1793.

--Floyd McKissick named national director of CORE, succeeding James Farmer, 1966.

Fri., Jan. 4 -- First Regiment Kansas Colored Volunteers organized, 1866.

Sat., Jan. 5 -- Dr. George Washington Carver, famed Black scientist, died at Tuskegee Institute, 1943.

Sun., Jan. 6 -- Charles Somner, abolitionist and advocate of equal justice for all, born, 1811.

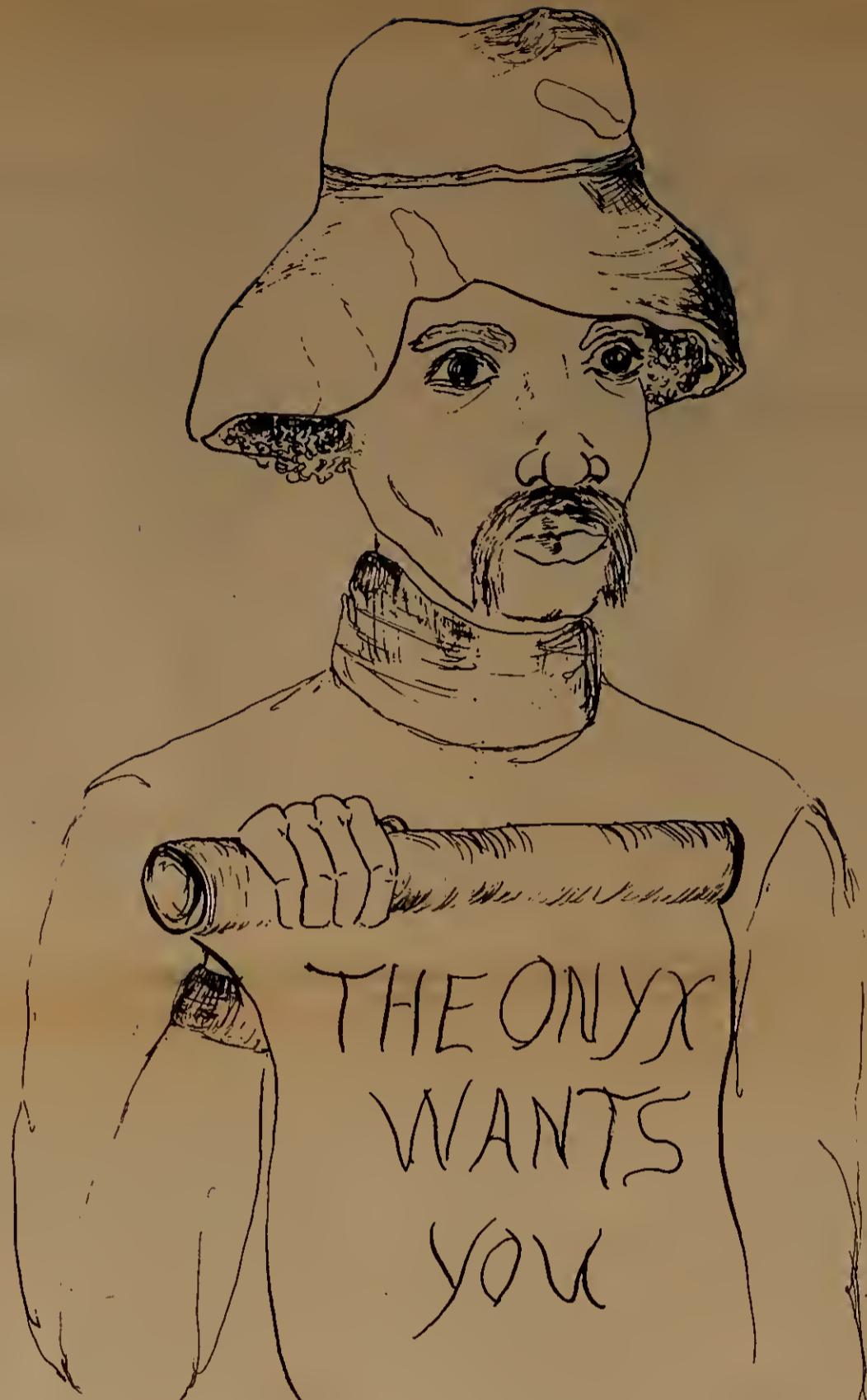
Mon., Jan. 7 -- Alabama constitutional provision giving local registrars power to deny rights of citizenship, ruled illegal by U.S. federal court, 1949.

Tues., Jan. 8 -- More than 500 free Black soldiers participated in the Battle of New Orleans, 1815.

Wed., Jan. 9 -- Fisk University opened in Nashville, Tennessee, 1866.

Thurs., Jan. 10 -- Charlayne Hunter and Hamilton Holmes enrolled at the University of Georgia in Athens; first intergration of public education in Georgia, 1961.

James Varick, first bishop of the A.M.E. Zion church, born, 1768.



Writers

Typists

Poets

Photographers

Lay-out Artists

Ad Salesmen

Distribution Personnel

PREVIOUS WRITING EXPERIENCE  
NOT NECESSARY

\*\*OUR NEXT STAFF MEETING WILL BE HELD ON THURS.,  
JANUARY 10 AT 12:30 ON THE SECOND FLOOR OF THE  
AFRO-AMERICAN INSTITUTE. BE THERE!

# From Behind The Wall:

## Prison Poetry

By Joyce Clarke  
Onyx Staff

There were six Black poets, three white poets and one Spanish poet, all with a common link: they were inmates at the Massachusetts Correctional Institute, Norfolk — but also with one distinct difference, their approach to poetry. This obvious similarity and difference made for the diversity of their work.

When the brothers spoke of prison it encompassed a universal prison, such as brother Kamau's (Carl Griffin) "Ghetto Child," brother Onaji's "Time Was Spent," brother Insan's "Prison Genocide," brother Preston Bradley's "Inside Prison Blues," and all three of Daniel Rosa's pieces recited in Spanish with much pathos and feeling: "Which Is My Routine?" "No Compassion," and "What Have You Done of Me?"

Contrastingly, the white prison poets dealt with confinement within the context of four walls, a temporary restriction. Their works seemed very abstract in feeling, too. The Black poets used words one could touch, feel and react to, visualize, while the white poets used a lot of similes and metaphors, always circumventing but never really touching the core of the situation.

A good percentage of their works seemed to go over the audience's head, and this goes for the guests, too. Two white guest poets delivered pieces that were of a personal nature which seemed to leave the audience out instead of bringing them into the author's world. For instance, one guest, a priest, read a poem dedicated to his father who was a military career man. The poem was rather shallow, much too long and rambling, but most notably touched on isolated incidents that had only meaning for the two concerned.

The brother's poetry was accompanied by instruments provided by their own music department band, an outgrowth of the Elma Lewis Program.

Black poets have for a number of years used musical accompaniment to give substance to their poems, simultaneously serving as sound effects depicting realism.

On this particular evening poetry accompanied by music was used to its full advantage, creating another dimension that none of the other speakers were able to capture.

All of the poetry was well received but two works left a lasting impression on this writer and, by their applause, the audience: Brother Hassan Shahid who wrote "Dedicated to My Mother" and Brother Arthur Bembury, author of an untitled piece. Shahid not only writes some very thought-provoking poetry, but he also plays tenor saxophone in the band of which he is coordinator.

Brother Bembury read his one poem for the first time that evening. He acknowledged his nervousness but once into his creation, he became totally absorbed.

On the other hand brother Shahid came on with much more confidence. He prefaced his piece with the fact that he's had some reservations about reading this particular poem. After his delivery I felt that perhaps his reason might be that some things in a man's life are very personal, almost sacred and should be left unexposed. This was one of them.

My dear sweet mother, she died peacefully in her sleep of loneliness and a broken heart.

My dear sweet mother, I remember when she used to clean up rich white people's homes for a few dollars so that we could have some food to eat.

Yeah, I remember when she used to go out in the snow with sneakers on to buy us some food. Sometimes all we had to eat was black-eye peas and cornbread 7 days a week.

I remember when she used to get down on her knees and cry out to Jesus for help.

I even remember the fat, greasy, Jew who always used to come around for some insurance money with his nasty self.

Yeah, my other worked hard and slaved hard, her mother worked hard and slaved hard, but I'll die before I be your slave and kiss your ass—you demented faggot.

My mother died peacefully in her sleep of loneliness and a broken heart.

I'll never get to hug her and kiss her and let her know how much I really appreciate her.

But she's free now, and you can't hurt her anymore.

11: 30 p.m.: Shahid

\*\*\*\*\*

Yesterday ...  
When the fragrance of my people's brow  
Became their first river of independence  
We sang songs of freedom as we worked in your fields.

And ...

When you thought that you had raped my great Race to the lowest point of intimidation

We stood up and spoke with what you could only term as "sass."

And ...

When you wanted us to think that you might Be getting ready to start considering

Us as "Nee-growns", We tore up your cities and told you our names.

So ...

Now you say that in this opportune land of the Free You have a plan that will show us

How sincere you are in helping my people to Become as equal as you. Only ...

This will never do ... Because the taste of salt is still in our mouths And the blisters on our feet

Ain't even started to get ready to consider Thinking about healing.

Arthur Bembury  
January 18, 1973

### TOP TEN RECORDS

1. If You're Ready, Come Go With Me ..... Staple Singers
2. Never Gonna Give You Up ..... Barry White
3. Stormy Monday ..... Latimore
4. Jungle Boogie ..... Kool & The Gang
5. Rockin' Roll Baby ..... Stylistics
6. Show & Tell ..... Al Wilson
7. Some Guys Have All The Luck ..... Persuaders
8. Smarty Pants ..... First Choice
9. Livin' For You ..... Al Green
10. Living For The City ..... Stevie Wonder

### —Looking Ahead—

1. Put Your Hands Together ..... O Jay's
2. Power Of Love ..... Jerry Butler
3. What Is Hip ..... Tower of Power
4. Come Live With Me ..... Ray Charles
5. No Time To Burn ..... Black Heat
6. Sexy Mama ..... Moments
7. It's All Over ..... Independents
8. Getting Together ..... Brother's Guiding Light
9. Honey Bee ..... Gloria Gaynor
10. Both Ends Against the Middle ..... Jackie Moore

## REMEMBER!

There are scores of Black men, women and children dying in West Africa

### ATTENTION BLACK STUDENTS!

The following is the normal procedure for applying for Financial Aid. To insure proper handling of your financial aid forms, the application must be on file in the Office of Financial Aid no later than the last day of school preceding the school quarter in which you need assistance. For example, if you will be out of school this winter, but in school this spring you must have your financial aid form in the Office of Financial Aid no later than the last day for this quarter. A Parent's Confidential Statement (PSC) should be on file also.

Sophomores should remind their parents, when filling out their income tax forms, to request that a copy of the form be sent to the Financial Aid Office. A copy of the form is now mandatory for the completion of the financial aid process.

## BLACK TV GUIDE

	Sunday 8:30 a.m.	Station
Soul Village	9:30 a.m.	12
Gospel Singing Jubilee	10:00 a.m.	27
Lift Every Voice	11:00 a.m.	7
Black Profile	11:30 a.m.	10
Third World	1:00 p.m.	10
Right On!	6:00 p.m.	38
Say Brother	7:00	2-44
Black News	10:00 p.m.	7
People Power	10:45	56
The Drum	Monday 1:00 a.m.	38
Lift Every Voice	Thursday 8:00 p.m.	7
Flip Wilson	Friday 8:00 p.m.	4-10
Sanford and Son	Saturday 7:30 p.m.	4-10
Third World	11:00 p.m.	5
Say Brother	4:00 a.m.	2
Third World	5:00 a.m.	5 (2nd)

Help  
a  
Brother

LARGE, PREDOMINATELY BLACK university in Mid-Atlantic region is looking for a catalog editor who would be responsible for writing, editing and distribution of university catalogues. College degree and some professional experience in catalogues or academic PR work is required. Salary above \$15,000. Box 1873, Editor & Publisher.

# BLACK STUDIES

The following is a list of the Black Studies electives and evening courses offered for the winter quarter - 74.

Course No.	Course	Sequence
23.153	West African History	9
25.121	Urban Seminar	10
25.141	Elementary Swahili	
25.143	Intermediate Swahili	8
25.170	Economic Problems of Black Americans	1
25.180	Black Diseases	2
25.210	Contemporary Problems in Black Society	5
25.249	Minority Business Needs	9
25.250	Foundations of Black Culture	3
25.252	Urban Beaureaucracy in the Black Community	5
25.253	Seminar: Wright-Ellison-Baldwin	6
25.260	Black Ethics	6
30.278	The Black Novel	M, W, Th. 9:15-10:20

MONDAY - 7:30-10:00 p.m. - Creating Black Audio Visual Materials.

TUESDAY - 6:00-8:30 p.m. - Black Stage Crafts

7:00 - 9:30 p.m. - Karate

WEDNESDAY - 7:30 - 10:00 p.m. - Crating Black Audio Visual Materials.

THURSDAY - 6:00 - 8:30 p.m. - Black Stage Crafts.

7:00 - 9:30 p.m. - Karate.

7:00 - 10:00 p.m. - Swahili+

SATURDAY - 10:00 - 12:00 a.m. - Kung Fu.

12:00 - 5:00 p.m. - Photography

## BLACK STUDIES ELECTIVES

## EVENING COURSES

REGISTRATION FEE FOR COMMUNITY - \$15.00.

Classes will begin January 7, 1974.

+Credit Course

For further information, call 437-3148 or 437-3149.

## Book Corner

### BLACKS IN AMERICA'S WARS

By Joyce Clarke, Onyx Staff

time citing how faithfully Blacks served in the armed forces, on the promise that things would be better this time.

But there was no change, and by the beginning of the Phillipine War of 1899, Mullen writes that Blacks demonstrated open opposition to the war saying they had no beef with the Filipinos. Ultimately some refused to fight and others deserted to the other side.

This change of attitude grew with each new war until it reached its height during the Vietnam crises when white-America became caught up in the protest too.

Mullen splices his historical facts with excerpts from famous literature such as Crisis and Ebony magazines, words from distinguished Black heroes including Frederick Douglass and Franklin E. Frazier and

expressions from veterans of the American wars.

Only 96 pages, including the bibliography index and a sprinkling of photographs, Blacks in America's Wars is quick and easy reading.

On the whole Mullen's writing approach takes his book out of the category of historical text and puts it into non-fictional reading, largely due to the way he deals with the attitudes and responses of Blacks to the wars. This proves to be the book's weak point, in that it allows some of these attitudes to be left open for

debate by history scholars.

Nonetheless, "Blacks in America's Wars" can still be added to the meaningful historical literature that is continuously being accumulated for Black Studies purposes.

(Book is available in Boston at Pathfinder Press, 655 Atlantic St.)

### NEW BOOKS

God Was Looking The Other Way: Thirty Years on the Devil's Island of Latin America. By Jose Leon Sanchez \$7.95, (Little, Brown and Company)

When He Was Young And He Used To Wear Socks by Austin Clarke \$2.95, (Little, Brown and Company).

Who Took The Weight? Black Voices From Norfolk Prison edited by Elma Lewis \$2.95, (Little, Brown and Company).

Revolutionary Suicide, by Huey P. Newton, (Harcourt, Brace, Jovanovich).

Watergate: The View From The Left, introduction by Linda Jeaness and Andrew Pulley \$1.25, (Pathfinder Books)

The Reluctant Rapist, by Ed Bullins \$6.95, (Harper and Row).

THE GRAPHIC DRAWINGS ON PAGES 1, 4, 5 & 9 WERE DONE BY DORIS CRUTHIRD

THE ONYX CONGRATULATES THE FOLLOWING BLACK STUDENTS FOR THEIR SELECTION TO Who's Who In the American Universities and Colleges  
Ileen Dotson, '74 LA;  
Carolyn Baptista, '75 ED;  
Pam Hayes, '75 ED;  
Ray Guthrie, '75 EG  
Myrielle Smith, '75 CJ.

Help  
A  
Sister

### Schedule of the January Basketball Games and Track Meets

#### Varsity Basketball

Day	Date	Opponents	Time
Wed.	Jan. 9	Springfield	8:00
Tues.	Jan. 15	At Bean Pot Tournament NU vs BC (at NU) Harvard vs BU (at BU)	7:00

Wed.	Jan. 16	At Bean Pot Tournament (Boston College)
		Consolation Game
		Championship Game
Fri.	Jan. 18	At Catholic U.
Sat.	Jan. 19	At Rider
Mon.	Jan. 21	Tufts
Thurs.	Jan. 24	A.I.C.
Sat.	Jan. 26	BU
Tues.	Jan. 29	Massachusetts
Thurs.	Jan. 31	Bridgeport

#### Sub-Varsity Basketball

Wed.	Jan. 9	Springfield	6:00
Tues.	Jan. 15	BC	5:00
Mon.	Jan. 21	Tufts	6:00
Thurs.	Jan. 24	A.I.C.	6:00
Tues.	Jan. 29	New Prep	6:00

#### Varsity Indoor Track

Tues.	Jan. 8	Harvard	6:00
Wed.	Jan. 23	BU & Holy Cross	6:00
Sun.	Jan. 27	Saint John's	1:00

#### Sub-Varsity Indoor Track

Tues.	Jan. 8	Harvard	6:00
Sat.	Jan. 19	Exeter Academy	1:00
Wed.	Jan. 20	Andover Academy	2:30

+ Home games are held in the Cabot Gymnasium; home meets are held in the Solomon Cage. Admission for NU students, staff and faculty is \$1 with an I.D. card and general admission is \$2.

# BLACK EXPRESSIONS

NOW ON SALE

*A Poetry Magazine Published By Black Students  
At Northeastern University*



Dear Readers:

The Onyx Staff has published a magazine of poems by Black students of Northeastern University, Black students from surrounding colleges, community residents and Black prisoners.

The magazine, Black Expressions, represents the first effort by Black students at NU to publish not only their own work but also the work of other Black folk.

Many of the students who have contributed to the poetry pages of the Onyx have also contributed to the magazine.

If you have enjoyed the poetry that has appeared in the Onyx you will undoubtedly enjoy the poetry in Black Expressions.

Don't miss this opportunity to receive your copy of this artistic endeavor for only one dollar.

The supply is limited so rush the coupon below back to us and your copy of Black Expressions will be on its way to you.

For order of ten or more there will be a ten percent discount. Make your check payable to:

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Boston, Ma. 02124  
c/o African-American  
Institute

• For NU students, faculty and administrators who would like a copy of Black Expressions it will soon be on sale in the cafeteria "T", for now you may purchase it on the second floor of the African-American Institute.

\$1.00

Please rush me my copy of Black Expressions.

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Check here for no. of copies 1 copy \$1.00 10 copies \$9

Enclose check & send to Black Expressions, 40 Leon St., Boston